

The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—Rev. ii. 7.

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## FIRST EPISTLE OF ORSON PRATT,

TO THE SAINTS SCATTERED THROUGHOUT THE UNITED STATES AND BRITISH PROVINCES—

GREETING:

(From the Seer.)

Dear Brethren,—Having been appointed by the First Presidency, with the sanction of a Special Conference of the Church of Jesus Christ of Latter-day Saints, held in Great Salt Lake City on the 28th of August, 1852, to preside over the Saints throughout the United States and British Provinces in North America; in accordance therewith, I have left my family and my home in the peaceful vales of the mountains; and, after crossing the wild desert plains which intervene between the happy land of the Saints and the Gentile lands of strife and wickedness, I find myself within the field of my mission.

That the Saints may more fully learn the nature of my mission among them, I will insert the following:—

[Here follows Elder Pratt's "Letter of Appointment," which may be found in "Star" No. 3, page 42.]

The principal features of my mission are contained in the foregoing letter; but ever feeling a deep interest in the welfare of the Saints, you will permit me, through the medium of this Epistle, to impart to you such instructions as the Holy Spirit may whisper to my mind. I wish to ask the Saints who still remain scattered abroad, Do you enjoy as great a measure of the Spirit of God as when you were first baptized into this Kingdom? Or, are your minds barren? your understandings unfruitful? your souls in darkness?

and your feelings cold and indifferent towards the great work which you have embraced, and which once made you joyful and happy? If this be your condition, it is of the utmost importance that you know the causes of these unhappy changes in your feelings. Is it because the Lord has changed, and forgotten to be gracious? Is it because the fulness of His Gospel does not produce the same effects or happiness now, as it did in ancient times? Is it because the Book of Mormon, or any of the Revelations given through Joseph the Seer, have failed to accomplish those purposes for which they were sent? Is it because the Saints have passed through great tribulation, and have been driven from city to city, from state to state, and finally banished from this great Republic to seek a home in the wild glens of the Rocky Mountains? Is it because God has forsaken His people, and will no longer show them mercy? No, verily, no; none of these causes have conspired to drive away the Comforter from your hearts, or to envelope you in darkness, or to make you cold, and indifferent, and unhappy. But the principal cause of your unpleasant and unhappy state of mind, is your own disobedience to one of the most important commands which God has given to His people in this last dispensation, namely: to flee out of Babylon, and gather themselves together, and stand

in holy places, that they may escape the plagues and desolating scourges which the Lord has decreed to pour out upon the nations, because of their great sins and wickedness which continually cry unto the heavens for vengeance. Can any Saint neglect so important a command, when it is within their power to keep it, and still be justified and retain the peaceable Spirit of the Lord? No; the Spirit of the Lord is grieved with such, and will, by degrees, withdraw from them, and they will grope in the dark, and be liable to be overcome by temptation, and be led captive by the will of the Devil: such ones, not having the Spirit that leads into all truth, are liable to be deceived by the doctrines of men and Devils; for the Lord will frequently suffer strong delusions to overpower such, that their damnation may be the greater, because they profess to know the Lord, and yet will not obey Him. Remember the word of the Lord which came by the mouth of Joseph the Seer, saying, "Hearken and hear, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest blessings, ye that hear me; and ye that hear me not, will I curse, that have professed my name, with the heaviest of all cursings." Have you hearkened to the word of God? Have you exerted yourselves to the utmost to flee from Babylon? If not, no wonder that you are in darkness—no wonder that the peaceable Spirit has been grieved from your bosom. Repent, therefore, speedily, and obey the voice of the Lord, and gather yourselves among His people, lest the destroyer lay hold upon you in an hour you think not, and you perish in disobedience, and your name be cut off from the generations of Zion. If you will awake from the slumber of death, which has seized upon you, and use every exertion to obey the voice of the Lord your God, His anger shall be turned away from you, and He will show you mercy, and His Spirit shall be restored unto you again, and His hand shall be stretched out over you to shield and protect you, and to gather you even as a hen gathereth her chickens under her wings to save them from the approaching storms; so shall the Lord your God save you, and comfort your hearts, and make you to sing with joy and gladness, and you shall be His people, and He will be the Lord your God. Awake then, O, awake! flee to the mountains for refuge!

For a day of trouble is at hand—a day of fierce battle and war—a day of mourning and lamentation for widows and orphans whose husbands and fathers shall fall in battle: it shall be the day of the Lord's controversy for His people—a day of recompense for the innocent blood of Prophets and Saints, which has been shed among this nation.

The time is drawing nigh for these things to be fulfilled; for this nation have rejected the Book of Mormon, which the Lord brought forth by the ministering of Angels, and sent unto them by the hands of His servants; they have rejected the Church of Christ, which the Lord God in mercy established in their midst; they have suffered His Saints to be trampled upon by mobs, to be scourged, afflicted, abused, driven from their homes, deprived of the most sacred rights of American citizenship, and finally to be banished from their midst, and obliged to seek refuge in the solitary wilds and deserts of the Rocky Mountains. They have closed their doors, their synagogues, their eyes, and their hearts against one of the most glorious and important messages that ever saluted the ears of mortals; they have suffered one of the greatest, most renowned, and most celebrated Prophets that ever lived upon the earth to be murdered in cold blood, without bringing the murderers to justice; they have suffered scores of innocent men, women, and children to be tortured, shot down, and butchered, in open day, by beings who afterwards boasted of their horrid deeds; and yet, no means are instituted to bring these guilty wretches to punishment. Does not the blood of the Saints and of Prophets cry aloud to the heavens for vengeance? And shall this nation escape the judgments decreed against them? And will the Almighty forbear to execute the vengeance written? Verily, no; for in December, 1833, the word of the Lord came through JOSEPH the SEER, concerning His Saints who had been driven from their homes in Jackson county, Missouri, saying:—

"Let them importune at the feet of the judge; and if he heed them not, let them importune at the feet of the governor; and if the governor heed them not, let them importune at the feet of the president; and if the president heed them not, then will the Lord arise and come forth out of His hiding place, and in His fury vex the nation, and in His hot displeasure,

and in His fierce anger, in His time, will cut off those wicked, unfaithful, and unjust stewards, and appoint them their portion among hypocrites and unbelievers, even in outer darkness, where there is weeping, and wailing, and gnashing of teeth. Pray ye, therefore, that their ears may be opened unto your cries, that I may be merciful unto them, that these things may not come upon them." (Doctrine and Covenants, page 282, English edition.)

For nineteen years the Saints have importuned, according to this commandment. But have they obtained redress? No. The Judges and the Governor of the State of Missouri, instead of redressing our wrongs, suffered us, under the force of arms, to be killed, immured in dungeons, and banished from the State. The President, instead of restoring us to our homes and lands, which we purchased of the National Government, suffered us to be deprived of the dearest rights of American citizenship, and to be banished by the force of arms from this great Republic, to seek refuge among hostile savages in the barren wastes of the snowy mountains. The cries and importunities of the Saints for redress and protection, were met with the cold reply, "Your cause is just, but we have no power to protect you." The Saints have long cried unto the Lord that He would open the ears and soften the hearts of the Rulers and Authorities of our country, that they might execute justice and right in behalf of the suffering, down-trodden, exiled citizens of this great Republic, who have been, by the force of arms, driven into banishment. But their ears are closed to our cries, their eyes are shut to our sufferings, and their hearts hardened against the mourning and lamentations of widows and orphans whose husbands and fathers have been cruelly martyred for the testimony of Jesus, and for the word of God. The cup of the iniquity of this nation is nearly full; and woe unto them when the time shall come that they are fully ripe in their abominations; for they shall utterly perish from off the face of this choice land, and the land shall be left empty and desolate—yes, their cities shall be destroyed, and their houses shall be desolate. "For the Lord shall rise up as in Mount Perazim; He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to

pass His act, His strange act." (Isaiah xxviii, 21.) Yea, He shall destroy and lay waste, and none shall hinder.

I will again say to the Saints scattered abroad in this land, do you wish deliverance in the day of trouble? If you do, arise and flee to the mountains, and prepare for the day of the Lord, for it is near. Let all the children of Zion go up into the mountains; for thus said the Prophet Isaiah, in his prophetic exhortation to the Zion of the last days, "*O Zion, that bringest good tidings, get thee up into the high mountain.*" For, "behold, the Lord God will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him. He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom." (Isaiah xl. 9—11.) Isaiah clearly saw that, before the second coming of the Lord, to rule "*with strong hand,*" Zion would be required to "get up into the high mountain." Many of the children of Zion have fulfilled this exhortation of Isaiah; and I now say to the balance of her children, "**GET THEE UP INTO THE HIGH MOUNTAIN,**" and sanctify yourselves, that you may be as an ensign upon the mountains—a standard for the people, unto whom the meek and virtuous of all nations shall flow. For thus said the Prophet Isaiah, "He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." (Isaiah xl. 12.) This ensign, remember, was not to be set up in Palestine, where Isaiah lived at the time he delivered the prophecy, but it was to be set up "from afar," or at a great distance from that country: hence he says, again, "And he will lift up an ensign to the nations *from afar*, and will hiss unto them from the end of the earth: and behold, they shall come with speed swiftly," (Isaiah v. 26.) Four things are clearly predicted in this passage: First, an ensign is to be lifted up to the nations by the Lord Himself; secondly, this ensign was to be lifted up, not in the country where Isaiah dwelt, but in a far country; thirdly, when this ensign should be set up, the Lord should hiss unto the nations, not from Palestine, but "from the ends of the earth," clearly indicating a message that should hiss forth from that distant country for the benefit of all na-

tions; and lastly, a people from among these nations should "come with speed swiftly," not by the slow process of travelling to which the ancients were accustomed, but "*they shall come with speed swiftly*," indicating, no doubt, the powerful agency of steam, by which that people should be gathered from among the nations *speedily, swiftly*, unto the standard or ensign lifted up. This standard or ensign was not to be raised among Judah or Israel, but among the Gentiles, for the benefit of both Israel and Judah; for then, as Isaiah says in the foregoing quotation, both Israel and Judah will be gathered. That this standard was to be raised among the Gentiles, instead of Israel, is clearly predicted in another passage, as follows:—"Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders." (Isaiah xlix. 22.) That this standard or ensign was not only to be set up by the Lord God, among the Gentiles, but that it was also to be lifted up on the mountains, is also predicted by Isaiah as follows:—"All ye inhabitants of the world, and dwellers on the earth, SEE YE, WHEN HE LIFTETH UP AN ENSIGN ON THE MOUNTAINS; and when He bloweth a trumpet, hear ye. For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, He shall both cut off the sprigs with pruning hooks, and take away and cut down the branches. They shall be left together unto the fowls of the mountains, and to the beasts of the earth; and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them. In that time shall the present be brought unto the Lord of Hosts, of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out, and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of Hosts, the Mount Zion." (Isaiah xviii. 3, 6, 6, 7.) The place, then, for the lifting up of the ensign, is to be "*on the mountains*," and that, too, just before "*the harvest*," or the end of the wicked world, when the Lord is to destroy a certain nation under the name of the sour grape, and they are to be left unburied for the fowls and beasts to summer and winter upon them.

It will be perceived also, that "*all the inhabitants of the world, and the dwellers on the earth*," are called upon to both see and hear, when the Lord lifts up that ensign on the mountains.

Under a deep sense of the important events which await this generation, I beg of Zion to bear with me, while I repeat again the prophetic exhortation of Isaiah:—"O Zion, that bringest good tidings, get thee up into the high mountain." Tarry not, lest you fall among the wicked, and are deprived of the blessings which the Lord has decreed to pour out upon Zion.

That Zion was to occupy an elevated position on the earth, is still further evident from the word of the Lord which came through Joseph the Seer, in September, 1831, saying:—"Behold, I, the Lord, have made my Church in these last days like unto a judge sitting on a HILL, or in a HIGH PLACE, to judge the nations; for it shall come to pass that the inhabitants of Zion shall judge all things pertaining to Zion: and liars and hypocrites shall be proved by them, and they who are not Apostles and Prophets shall be known. And even the Bishop, who is a judge, and his Counsellors, if they are not faithful in their stewardships, shall be condemned, and others shall be planted in their stead; for behold, I say unto you, that Zion shall flourish, and the glory of the Lord shall be upon her, and she shall be an Ensign unto the people, and there shall come unto her out of every nation under heaven. And the day shall come when the nations of the earth shall tremble because of her, and shall fear because of her terrible ones. The Lord hath spoken it. Amen." (Doctrine and Covenants, page 156.)

In this extract the Lord predicted that Zion should "be an Ensign unto the people," "sitting on a hill or in a High Place," and that she should flourish. In another revelation, given through Joseph the Seer, to James Covill, in January, 1831, the Lord says, "Thou art called to labour in my vineyard, and to build up my Church, and to bring forth Zion, that it may rejoice upon the HILLS and flourish." (Doc. and Cov., page 212.) And in March, 1831, the word of the Lord again came unto Joseph the Seer, saying, "Before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites [meaning the American

Indians] shall blossom as the rose. *Zion shall flourish upon the hills, and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed.*" (Page 218.) Thus we see that twenty-two years ago, it was foretold in great plainness that Zion should flourish and rejoice upon the hills and mountains: when these prophecies were given, we did not know, for many years, how nor when the Lord intended to fulfil them; but fifteen years after the prediction, the Lord suffered our enemies to rise against us, and we were driven by the force of arms from these States, and were obliged to flee to the mountains for refuge; thus, in an unexpected manner, Zion is placed in her appropriate position, and is truly beginning to flourish and rejoice upon the hills and mountains, according to the predictions of Joseph the Prophet, and according to many predictions of the ancient Prophets. Oh, how wonderful are the dealings of God with His people! And how marvellously does He fulfil the words of inspiration! Though the Heavens and Earth pass away, yet the word of the Lord spoken through Joseph the Seer, shall not pass away, but every jot and tittle that has not already come to pass, shall be fulfilled in its time and season.

The Saints in the States and British Provinces are respectfully invited to become subscribers to this periodical, that,

through its pages, they may learn more perfectly their duties, and have a knowledge of the times, and seasons, and purposes of the Most High, in regard to the generation in which they live. Those who intend emigrating to the mountains, during the coming season, can, by notifying us of their intentions, have their paper sent by the mail to Utah. Where there are Branches of the Church, we suggest that they appoint among themselves an agent, and have the whole number, taken in their Branch, sent in one package to their agent; this arrangement will save us much trouble which would otherwise arise by being obliged to forward it to each individual.

The Saints are likewise informed, that we shall have constantly on hand for sale, at wholesale and retail, all the various works mentioned in the catalogue, published on the last page of the *Seer*. All these publications should be in the houses of all the Saints, and should be diligently read, that they may be well instructed in all the great principles of eternal salvation, that, through their faithfulness to the same, they may enter into the fulness of celestial glory.

With the most anxious desire for your welfare, I subscribe myself your humble servant, and brother in the bonds of the Gospel Covenant,

ORSON PRATT.

Washington, Dec. 20, 1852.

## HISTORY OF JOSEPH SMITH.

(Continued from page 175.)

The excitement of the people began to repose, and the Saints, both in Missouri and Ohio, began to enjoy a little peace. The Elders began to go forth, two and two, preaching the word to all that would hear, and many were added to the Church monthly.

September 1st, 1834. I continued to preside over the Church in Kirtland, and in forwarding the building of the house of the Lord. I acted as foreman in the Temple stone quarry, and when other duties would permit, laboured with my own hands.

September 2nd. Conference wrote brother Cherry, by Orson Hyde, Clerk, to correct a report that "he had been cut off

from the Church;" advising the brethren not to find fault one with another, after having returned home from such an arduous journey, and their offerings accepted of the Lord; also encouraging him and others to move west.

On the 4th, Elder Edmund Bosley said that, if he could obtain the management of his property, in one year, he would put it in for the printing of the word of the Lord.

*Minutes of a Conference of Elders, at New Portage, Ohio.*

Sept. 8th, 1834. After prayer, President Joseph Smith, jun., and Oliver Cowdery united in anointing with oil and laying hands upon a sick sister, who said she was healed;

but requested us to pray that her faith fail not, saying, if she did not doubt, she should not be afflicted any more.

President Joseph Smith then made remarks upon the subject of false spirits.

Elder Ambrose Palmer presented a case, which had previously occasioned some difficulty in the Church; which was, that brother Carpenter had been tried for a fault before the Church, and the Church gave him a certain time to reflect whether he would acknowledge or not. Brother Gordon, at the time, spoke in tongues, and declared that brother Carpenter should not have any lenity. Elder Palmer wished instruction on this point, whether they had proceeded right or not, as brother Carpenter was dissatisfied, &c.

President Joseph Smith then gave an explanation of the gift of tongues; that it was particularly instituted for the preaching of the Gospel to other nations and languages, but it was not given for the government of the Church.

He further said, if brother Gordon introduced the gift of tongues as a testimony against brother Carpenter, it was contrary to the rules and regulations of the Church; because in all our decisions, we must judge from actual testimony.

Elder Gordon said, the testimony was had, and the decision given before the gift of tongues was manifested.

President Smith advised, that we speak in our own language, in all such matters, and then the adversary cannot lead our minds astray.

Elder Palmer stated, that when he was presiding in a Conference, several of the brethren spake out of order, and Elder J. B. Bosworth refused to submit to order according to his request; and he wished instructions on this point, whether he, or some one else should preside over this Branch of the Church; and also whether such conduct could be approbated in Conferences.

Brother Gordon made some remarks on the same subject.

President Smith said, relative to the first question, that brother Gordon's tongues in the end did operate as testimony, as, by his remarks in tongues, the former decision was set aside, and his taken; that it was his decision, that brother Gordon's manifestation was incorrect, and from a supple heart. He approved the first decision, but discarded the second.

Brother Joseph Keeler acknowledged, that in the former decision he had acted hastily himself, in urging brother Carpenter to make acknowledgment without having time to reflect; and asked forgiveness where-in he had erred.

Brother Gordon said he discovered that

he was in an error, and was satisfied with the Council, and was willing to ask forgiveness of the brethren and of the Lord.

Decision was then given on the second question, that Elder Bosworth was out of his place, in opposing Elder Palmer when he presided in the Council.

The two decisions were confirmed by unanimous vote of the Conference.

A motion was then made and passed by unanimous vote, that a letter be written to brother J. B. Bosworth, informing him of the last decision—that he has acted out of place in opposing Elder Palmer in a former Council, when requested to take his seat, that the business might proceed according to order: and that such letter be signed by the clerk of this Conference.

The case of Elder Milton Stow was then presented, when it was proved that he had delivered prophecies, at two different times, that were not true; at one time in saying that Zion was redeemed; and at another in saying that brother Carpenter was cut off for ever, and also in saying that sister Carpenter was dead.

It was decided by vote, that brother Milton Stow be, and by the decision of this Conference is, suspended from the privileges of this Church of Latter-day Saints, and from acting in the authority of an Elder in said Church of Latter-day Saints, till he appear before the Bishop's Council in Kirtland, and make proper satisfaction.

Conference closed by prayer.

OLIVER COWDERY, Clerk of Conference.

The following letter was written according to the instruction of the Conference, as recorded in the foregoing minutes:—

*To Joseph B. Bosworth, a High Priest in the Church of Latter-day Saints.*

New Portage, Ohio, Sept. 8, 1834.

Dear Brother,—By a decision of this Conference I am directed to inform you, that a previous difficulty has been presented to this body, which arose in a former Council, between yourself and Elder Ambrose Palmer, informing us, that in a Council where Elder Palmer presided, according to the office of his appointment, as President of this Branch of the Church of the Latter-day Saints, you, when requested by him to be seated, refused to submit to his decision, and spoke disrespectfully of our brother while acting in his calling, which has occasioned a wound in this Conference. It is the decision of this Conference, that you come before the Church, (as you are not present to do it at this Conference) and make the proper confession required in the Law of the Lord. Why I say disrespectfully, is, because when you were requested to be

seated and desist speaking, you said you had as much right to speak as he (Elder Palmer) had.

OLIVER COWDERY, } Clerk of  
Conference.

*Extracts from the minutes of the High Council of Zion, assembled in Clay county, September 10, 1834.*

The following were chosen to fill the place of absent members:—Zebedes Coltrin for P. P. Pratt, Hazen Aldrich for Solomon Hancock, Elias Higbee for Newel Knight, Isaac Higbee for William E. McLellin, Peter Dustin for Orson Pratt.

Elisha H. Groves was ordained to the High Priesthood.

A letter was read from President Joseph Smith to W. W. Phelps, dated 16th of August; also a petition, written by W. W. Phelps, to the governor of the state of Missouri, was read and accepted.

Calvin Beebe and Levi Jackman were nominated as first Elders to go forth to Kirtland, preaching by the way; and if approved by the Revelator, should be accounted worthy, and numbered as such.

Decided by the President, and sanctioned by the Council, that the first Elders go forth as soon as they can get ready, and preach by the way to Kirtland.

Voted, that those Elders that came up in the camp, apply for a dismissal from Lyman Wight, and a recommend to Bishop Partridge, to go forth to preach the Gospel.

THOMAS B. MAUSER, Secretary, pro tem.

*Minutes of the High Council, Kirtland, September 24, 1834.*

Joseph Smith, jun., presiding, assisted by Sidney Rigdon, and Frederick G. Williams, Counsellors.

Jared Carter and Martin Harris were absent.

After prayer, the President made some remarks; when the case of Sylvester Smith was called up, to inquire whether, under existing circumstances, he can fill the office of High Counsellor.

It was decided that four Counsellors speak on the case, viz.: Samuel H. Smith and Orson Johnson, Luke Johnson and Orson Hyde.

The Counsellors severally spoke in their course, followed by brother Sylvester; after which the Assistant Presidents spoke; when the President gave a decision, that brother Sylvester stand no longer a High Counsellor; but that he retain the office of High Priest, and continue to lift up his voice in the name of Jesus, in preaching the Gospel—to which the Council assented, and brother Sylvester gave his assent with thankfulness.

The President nominated Hyrum Smith,

to fill the office vacated by Sylvester, which was seconded by the Clerk. The Counsellors voted for the nomination, as also the Conference present.

The President led in prayer, and then he ordained Hyrum to the office of High Counsellor, pronouncing blessings upon him in the name of the Lord; after which Joseph Smith, sen., blessed his son Hyrum in the name of the Lord, confirming the same blessing.

Elders John P. Green and Brigham Young were then appointed to fill the vacancies occasioned by absence of Counsellors Jared Carter and Martin Harris.

The Council then proceeded to appoint a committee to arrange the items of the doctrine of Jesus Christ, for the government of the Church of Latter-day Saints, which Church was organized, and commenced its rise, on the 6th of April, 1830. These items are to be taken from the Bible, Book of Mormon, and the revelations which have been given to the Church, up to this date, or shall be until such arrangements are made.

Counsellor Samuel H. Smith nominated President Joseph Smith, jun., Oliver Cowdery, Sidney Rigdon, and Frederick G. Williams, to compose said committee, which was seconded by Counsellor Hyrum Smith. The Counsellors then gave their vote in the affirmative, which was also agreed to by the whole Conference.

The Council then decided that said committee, after arranging and publishing said Book of Covenants, have the avails of the same.

The Council then decided that a notice be published to the Churches and Conferences abroad, that High Priests be ordained hereafter, in the High Council at Kirtland, and receive license, signed by the Clerk of the Council.

The Council decided that Bishop Whitney be privileged to make such arrangements with his store as he shall deem most advisable, considering his present embarrassed circumstances.

Closed by prayer.

OLIVER COWDERY, } Clerks.  
ORSON HYDE.

Great exertions were made to expedite the work of the Lord's house; and notwithstanding it was commenced, as it were, with nothing, as to means, yet the way opened as we proceeded, and the Saints rejoiced.

October. The former part of October was spent in arranging matters respecting the Lord's house and the printing office: for it had previously been published that the *Evening and Morning Star*

would be discontinued, and a new paper, entitled *The Latter-day Saints' Messenger and Advocate*, issued in its place.

Having accomplished all that could be done at present, on the 16th of the month, I, in company with my brother Hyrum Smith, and Elders David Whitmer, F. G. Williams, Oliver Cowdery, and Roger Orton, left Kirtland for the purpose of visiting some Saints in the state of Michigan, where, after a tolerably pleasant journey, we arrived at Pontiac on the 20th.

While on our way up the Lake, on board the steamer *Monroe*, Elder Cowdery had a short discourse with a man calling his name Elmer. He said he was "personally acquainted with Joe Smith; had heard him preach his lies, and now, since he was dead, he was glad! He had heard Joe Smith preach in Bainbridge, Chenango county, New York, five years since; he knew it to be him, that he was a dark complexioned man," &c. He appeared to exult the most in that *Joe was dead*, and made his observations in my presence. I concluded he had learned it from the popular priests of the day, who, through fear that their craft will be injured, if their systems are compared with the truth, seek to ridicule those that teach it; and thus am I suffering under the tongue of slander, for Christ's sake, unceasingly. God have mercy on such, if they will quit their lying. I need not state my complexion to those that have seen me; and those who have read my history thus far, will recollect that five years ago, I was not a preacher, as Elmer represented; neither was I ever in Bainbridge.

After preaching, and teaching the Saints, as long as our time would allow, we returned to Kirtland, greatly refreshed from our journey; and much pleased with our friends in that section of the Lord's vineyard.

It now being the last of the month, and the Elders beginning to come in, it was necessary to make preparations for the school for the Elders, wherein they might be more perfectly instructed in the great things of God, during the coming winter. A building for a printing office was nearly finished, and the lower story of this building was set apart for that purpose, (the school) when it was completed. So the Lord opened the way according to our faith and works—and blessed be His name.

No month ever found me more busily engaged than November; but as my life consisted of activity and unyielding exertions, I made this my rule—*when the Lord commands, do it*. Among other matters, the following letter was sent to George James, Brownhelm, Ohio, by order of the High Council.

Kirtland, November 10, 1834.

Dear Brother,—There having been serious complaints presented to us against you, we sincerely request you to come to Kirtland immediately, as it will be necessary that a proper notice be taken of the same. We do not write the above with the view to accuse, ourselves; but you know the great responsibility resting upon us, and the propriety of noticing charges, especially when they are preferred against men in important and interesting stations in the Church of the Saints. We have truly written the above with feelings of deep interest for your own welfare and standing in the Church; and we do hope you will not fail to come down immediately, as the representations made to us will require immediate notice. It is necessary for us to inform you, that until you appear and make the satisfaction requisite, you are suspended from acting in the authority of the office to which you have been previously ordained.

With feelings of respect we subscribe ourselves, your brethren in the New Covenant,

JOSEPH SMITH, jun.,  
SIDNEY RIGDON.

OLIVER COWDERY, { Clerk of the  
High Council.

I continued my labours daily, preparing for the school, &c.; and received the following:—

*Revelation, given November 25, 1834.*

It is my will that my servant, Warren A. Cowdery, should be appointed and ordained a presiding High Priest over my Church in the land of Freedom, and the regions round about, and should preach my Everlasting Gospel, and lift up his voice and warn the people, not only in his own place, but in the adjoining countries, and devote his whole time in this high and holy calling which I now give unto him, seeking diligently the Kingdom of heaven and its righteousness; and all things necessary shall be added thereunto, for the labourer is worthy of his hire.

And again, verily I say unto you, the coming of the Lord draweth nigh, and it overtaketh the world as a thief in the night; therefore, gird up your loins, that you may be the children of the light, and that day shall not overtake you as a thief.

And again, verily I say unto you, there was joy in heaven when my servant Warren bowed to my sceptre, and separated himself from the crafts of men; therefore, blessed is my servant Warren, for I will have mercy on him; and notwithstanding the vanity of his heart, I will lift him up, inasmuch as he will humble himself before me: and I will give him grace and assurance wherewith he may stand; and if he continues to be a faithful witness, and a light unto the Church, I have prepared a crown for him in the mansions of my Father. Even so. Amen.

The same day, Hon. J. T. V. Thompson, Missouri state senator, wrote Elder Phelps, at Liberty, as follows:—

Jefferson City.

Dear Sir,—I will say to you, that your case with the Jackson people has been mentioned to the highest officer of the state, the governor. He speaks of it in his message, and so much of his message will be referred to a committee. I am not able to say what will be their report, but I will write you again.

I have the honour, &c.

J. T. V. THOMPSON.

The following is that portion of the

(To be continued.)

governor's message referred to in the foregoing letter:—

In July, 1833, a large portion of the citizens of Jackson county organized themselves, and entered into resolutions to expel from that county a religious sect called Mormons, who had become obnoxious to them. In November following, they effected their object; not, however, without the loss of several lives.

In the judicial inquiry into these outrages, the civil authorities who had cognizance of them, deemed it proper to have a military guard for the purpose of giving protection during the progress of the trials. This was ordered, and the attorney-general was requested to give his attention during the investigation, both of which were performed; but all to no purpose. As yet, none have been punished for these outrages, and it is believed that, under our present laws, conviction for any violence committed against a Mormon, cannot be had in Jackson county. These unfortunate people are now forbidden to take possession of their homes, and the principal part of them, I am informed, are at this time living in an adjoining county, in a great measure upon the charity of its citizens. It is for you to determine what amendments the laws may require, so as to guard against such acts of violence for the future.

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## The Latter-day Saints' Millennial Star.

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SATURDAY, MARCH 19, 1853.

THE GOSPEL IN THE NORTH.—Notwithstanding the sharp and brutal opposition which is offered to the spread of Gospel truth in Scandinavia, it affords us no little satisfaction to learn that its course is onward, and that the people fall in with the terms of salvation by the dozen and the score. The blood of martyrs is said to be the seed of the Church. And it is certain, that when the people of God meet with a little smart opposition, it wakes them up to a truer sense of their duties, their responsibilities, and their privileges, and also arouses the public mind and urges it to contemplate on the principles which the Saints present to the world. This may explain why, in and immediately after seasons of opposition and persecution, the numbers of the Church increase with greater rapidity than in times when the luxury of peace and quietness has lulled the Saints and the world into a state of unheeding lethargy. Amid all their trials and persecutions, we trust the Scandinavian Saints may ever realize the approving and refreshing influences of the Spirit of the Almighty resting down upon them in great power.

DESERET — THE LAMANITES, &c. — The brief letter of Elder George A. Smith, from Iron County, Deseret, is very welcome at the present time, when a dearth of intelligence from the Valley of Salt Lake is inflicted upon us. The blessings of health, peace, and prosperity appear to be poured out upon the Saints there.

in a soul-cheering degree. The circumstance, too, of seventy-five Lamanites forsaking their former habits in a great measure, and entering into the new and everlasting Covenant, by the waters of baptism, is peculiarly gratifying to us, and inspires us with a fervent desire that the time may be speedily hastened, when not only scores but thousands of their red brethren will turn to the knowledge and Priesthood of their forefathers, and become a "white and a delightsome people."

It appears, from various authorities, that the snows among the mountains are deeper, and the water on the plains more abundant, than have been known for years. If so, we may not receive any further intelligence from Deseret for another month or two. If we should chance to get any in a shorter time, it will be very welcome—if not, it will be still more welcome when it does come.

**THE ITALIAN MISSION.**—We have received an interesting letter from Elder Thomas Margetta, dated Genoa, February 22nd. Although gross darkness enshrouds the minds of the majority of the people in that City, and its vicinity, yet Elder Margetta states that a spirit of inquiry is manifest on the part of some, and he trusts that ere long he will have the privilege of reporting additions to the Church.

**DEPARTURE.**—Elder Edward Stevenson embarked at Southampton, February 28th, on board the steam-ship *Iberia*, for Gibraltar.

#### THE SCANDINAVIAN MISSION.

MOBBINGS AND NUMEROUS BAPTISMS—ORGANIZATION OF A BRANCH OF ABOUT THIRTY MEMBERS IN SLESWICK—EXTRACTS OF A LETTER FROM ELDER WILLARD SNOW.

Copenhagen, February 20th, 1853.

Beloved Brother S. W. Richards,—Having returned with brother P. O. Hanson, from our trip to England, in safety to this city, accompanied by brother George Piersey, who has been sent from Salt Lake to our assistance in Denmark, and having rested ourselves a little, I again resume my pen to give you some further information respecting the mission in which we are engaged.

I left Liverpool, as you will recollect, about the 21st of January, and arrived in Hull the same evening, where I found brothers Piersey and Hanson waiting for me. We were unavoidably detained at Hull until the 27th. We had a pleasant but slow voyage across the North Sea. On arriving at Hamburg, we found that the steamer had stopped running to Copenhagen, so we were obliged to travel by land.

After spending one night very agreeably with brother Carn, we took the car for Rendsburg—the next morning from thence by stage, through Sleswig and Eysen, to Præskilde—thence by rail to Copenhagen, where we arrived on the 4th

February, quite weary with travelling three days and nights, without rest or sleep.

Upon reaching home, and looking round about me a little, I find that "Mormonism" is not yet dead in Scandinavia, but, like leaven, continues to work upon the hearts of some of the people, and from time to time bursts out and manifests itself like a blazing light in different directions, notwithstanding all the efforts made to smother it out, and prevent it from spreading.

A new Branch of the Church, consisting of twenty-eight or thirty members, has arisen up in a new place, in Sleswig, since I left for England. In this place the people have seemed to be particularly jealous hitherto—the police have taken every precaution to prevent the Elders from travelling and preaching among the people, and some have been sent out of the country. Elder H. P. Jensen, on his way from Hamburg to Copenhagen, called to see his wife, who resides in Sleswig, and obtained permission to stop in the place a few days, during which time he baptized them, but had only time to or-

ganize them, and set them in order, before the police were for hurrying him out again.

There have also been about fifteen baptized, by Elder Bruhn, in another new place, in Westselland, and about the same number in Fredericia.

In Falster, also, twenty more have been baptized, and about the same number in Bornholm. In the last-mentioned place, they have had another mobbing scrape, the particulars of which I do not consider necessary to write. Suffice it to say, a lot of rude fellows assembled, secreted themselves, rushed upon the house where the brethren and sisters were holding a little meeting, broke up the meeting, drove the Elders out of the house, and beat them with clubs and sticks till they could scarcely see out of their eyes. They finally had to flee for their lives, covered with blood. They hid in a grove of timber, where they had the privilege of washing themselves and binding up their bruises, and then went their way, rejoicing that no bones were broken, nor any of their lives lost. This transaction resembled the one acted out in Selling, just before I left for England—two of the Elders visited that Branch to bid them farewell, before leaving there for America, and as they were about sitting down to the table, to take some refreshment, after holding a little private meeting, about a dozen men came in, enquired who they were, and what they were there for, commenced beating them, drove them out of doors, dragged them through the mud, and continued to harass them, till about twelve o'clock at night, when they were taken into another house, all covered with mud and blood, and the women were called up to see how "Mormons" looked. After offering them tobacco, adding they would have to take such food as they had, they gave them into the hand of the "Amtman," who told them that he could not protect them.

But you must excuse me for troubling you so often by relating such disgraceful outrages. It is very difficult for me to get along through this world without noticing the evil ones in a while, as well as the good.

There have been about fifty baptized in Copenhagen, during my absence, so that the Branch here now numbers as many as it did before our emigration left, if not more, which, I assure you, is a source of no small gratification and consolation to

me. We have a large and respectable hall now to preach in. The first Sabbath after my return, we had, I think, the largest congregation I have ever seen assembled since I have been here. I have felt my spirit hover over this office and this city ever since I have been here, and I still am in hopes that many of the good people who reside here, will yet come to the knowledge of the truth, and obey the fulness of the Gospel.

On the 12th, brothers Canute Peterson and E. G. M. Hogan, who have been appointed to the Norwegian mission, arrived in this city in good health and spirits. I can assure you, my heart rejoices in receiving the timely assistance of these three brethren from Zion. I have felt and deeply felt the need of more faithful Elders from Salt Lake, who could speak in Danish and the other languages of these countries, what I can think of, but cannot speak, for want of language to convey my feelings intelligibly to the good people of this country.

Last Sabbath we had a good day. Brothers Hogan and Peterson preached in the Norwegian language, brother Piersey in Fanco, brother Jensen in the Jutland tongue, brother Hanson in Danish, and others in the Swedish. My sermon, I suppose, was a little mixed, but we had a splendid meeting, since which time six more have been baptized.

On the 11th instant, very cold and stormy weather commenced; the Sound is completely frozen up, and it is thought that a more severe cold spell has not been witnessed in this country for twenty years. Brothers Peterson and Hogan are therefore obliged to stop here for the present. When the weather becomes sufficiently mild they will continue their journey on to Norway.

Since my return I have received letters from those eight Elders who were imprisoned at or near Fredericstadt last October, giving accounts up to Feb. 4th, from which I learn that they were all then in confinement, excepting Elder Peter Brekstrom, who had been liberated on condition that he would not preach the "Mormon" doctrine. These Elders have now been in confinement over four months—have been examined time after time, charged with administering the Sacrament and the ordinance of Baptism in the name of Jesus, till their accusers seem to be at a loss what to do with them. Some think

they had better have let them alone in the first place; others are calling to have them let out, that their priests may put the delusion down in open combat; while the Lutheran bishops and clergy seem to be in a very great quandary whether it will do to acknowledge that the "Mormons" are a "Christian Church" or not. If they do, it is lawful for the Elders to preach and baptize as well as the clergymen of the State Church. To me it is really amusing to see how hard professed Christians and Christian nations are trying to make it out a crime worthy of death, bonds, and banishment, for an Elder of Israel to administer the ordinances of the Gospel of Christ, in his name, when the Christians themselves do not even profess to be called of God as was Aaron.

I am informed that this case has gone from the church department, before the king; and I hope it will be acted upon before long, for many now stand ready to be baptized as soon as the Elders are let

out of prison, and it becomes lawful for them to administer the ordinances without being fined, imprisoned, or sent out of the country for doing it. I am certain, if the veil could once be rent from the eyes of the common people, and their ears be gained, that thousands would flock into the fold, like doves to their windows, with songs of rejoicing. But darkness covers the earth and gross darkness the minds of the people according to the words of the Prophet—they are in a deep sleep, their rulers are covered, their bands are made strong, no man can loose them.

I do not know what turn affairs may take for the future, but I shall continue to hope for the best, and provide for the worst, as well as I can, and leave the rest for the Lord to work out according to the counsel of His own will.

The brethren here all join me in love to you and all the English Saints and Elders of Israel.

WILLARD SNOW.

#### PROSPERITY OF IRON COUNTY, DESERET.

ARRIVAL OF ADDITIONAL SETTLERS—THE MISSIONARY ELDERS—BAPTISM OF NEARLY ONE HUNDRED LAMANITES—LETTER FROM ELDER G. A. SMITH.

Brother Samuel W. Richards, — As there are thirty-eight Elders to leave this city to-morrow morning, on foreign missions, I take the opportunity to say that the settlements of this county are in a very prosperous condition—crops have been very fine.

New discoveries of mineral resources are being made.

A few brethren have arrived here to settle, this fall. The city plot has been surveyed. The new comers will settle on lots, instead of forting. Two small forts for the protection of cattle are being established—one on Ash creek, a tributary of the Rio Virgin.

The Saints have been remarkably healthy—there has not been a death in Cedar city since the commencement of the settlement, which now contains upwards of seventy families. They enjoy the Spirit of the Lord—better meetings I never attended.

Oiuwonup, the Pyede chief, in connec-

Cedar city, November 7th, 1852.

tion with fifty-seven others of Pyede parvente Indians, have been baptized at Parowan. They are becoming more industrious, and are learning to work for their bread—in the language of the chief—"we will quit stealing, and work and get an honest living." Seventeen Pyedes have been baptized at this place.

The missionaries have preached in the several towns, beginning at Lehi city, Utah county. They have comforted, edified, and instructed the brethren on their way. To-morrow they start on the desert.

Yours, &c., GEORGE A. SMITH.

P.S.—I am at the house of brother Matthew Carruthers, who, in connection with his wife, wishes to be remembered to you. They are well and in good spirits.

Brothers Franklin Richards and Erasmus Snow are expected here every day.

G. A. S.

## SHIP CANAL ACROSS THE ISTHMUS OF DARIEN.

A prospectus emanating from men of the highest commercial eminence, and of long-trying practical experience, has been issued for the formation of a company to construct a ship canal, navigable for vessels of all burthens, across the Isthmus of Darien, from the haven of the Savannah river on the Atlantic side to the mouth of the San Miguel on the side of the Pacific. The distance upon actual survey is found not to exceed thirty miles—excellent natural harbours already exist at both ends of the contemplated work—and no engineering difficulties of any amount are found to stand in the way of its construction. The sum proposed to be raised for the accomplishment of this great enterprise is, it must be confessed, somewhat startling—it is neither more nor less than £15,000,000 sterling. \* \* \* The nature of the work may be gathered from the following passage in the report of Mr. Lionel Gisborne, the very eminent civil engineer, who was employed by the projectors to survey the country, and to give his opinion as to the practicability of constructing a canal to connect the two seas:—"It is recommended to form a navigation between the two oceans, which will, without locks, at all times permit the passage of the largest vessels, having 150 feet breadth at mid water, and 30 feet depth at low tide. In consequence of the Pacific rising above, and falling below, the level of the Atlantic, there will during ebb tide be a current flowing each way, whose greatest velocity will not exceed three miles an hour. This is a most important point; the direction of the trade will naturally follow the flow of the tide, so that the meeting of vessels will be obviated, and the navigation kept free from deposits." Mr. Gisborne further states that the only engineering difficulties that present themselves, are those involved in the removal of the material excavated. These, however, he believes, would be easily overcome; and he does not anticipate that the time occupied in the formation and completion of the work would exceed five years.—*News of the World*.

A lecture on the advantages of the proposed route across the Isthmus of Darien was delivered on Wednesday evening (Feb. 16,) by Dr. Cullen, at the Globe, in Lei-

cester square. There was a crowded attendance.

The lecturer stated that he was about to depart on his fifth expedition to the Isthmus of Darien. In pointing out the advantages of a ship-canal across the Isthmus, he showed that ships bound for the northern parts of the west coast of South America would save about 15,000 miles in their voyage out and home. Great advantage would also be reaped by vessels bound for India and China. In the voyage to Australia, vessels might take advantage of the trade winds; and the length of the passage might thus be calculated on with something like certainty. The project was worthy the energies and resources of Great Britain, and would be the greatest achievement of the age. With a steam communication to Australia via Panama, we should be provided against every interruption of the ordinary communication with the East Indies. This route to Australia would be the shortest of any, being only 12,690 miles. The lecturer then pointed out, by means of a large map, the various projects which had been made for crossing the isthmus, and showed that the route he proposed, from Port Escosces, on the Atlantic, to the Gulf of St. Miguel, on the Pacific coast, was much more direct than any that had been suggested, being only thirty-nine miles, through a country nearly level. In Caledonia bay, near Port Escosces, there was plenty of water close to the shore, averaging five or six fathoms, and affording good harbourage. On the other side, in the Gulf of St. Miguel, the depth of water was nine fathoms; there was excellent anchorage, and a harbour completely landlocked. The river Savannah was navigable up to its junction with the Lara; and this point was only thirty miles from Port Escosces. The ground was so favourable that there would be no greater cutting than one of 150 feet for about two miles in extent; the remainder of the route was a complete plain. It would only be necessary to cut a canal of thirty miles, and no locks would be necessary, as the vessels might be carried either one way or the other by the ebbing or the flowing tide. Sir Charles Fox, with his usual discrimination, has studied this

route, and immediately adopted it; and there was no doubt of its being carried out. With two locks on the canal, it might be constructed for half the money; but if it were made without locks, the works would be more permanent and valuable. By the Nicaragua route, no fewer than twenty-eight locks would be necessary, and upwards of 130 miles of cutting would be necessary. While the passage by this route would occupy six days, that by the Darien canal might be effected in six hours. The difference of level of the two oceans has been variously estimated, and it was doubtful whether

there really was any difference. The different heights to which the tide rose on the Atlantic and the Pacific coasts—two feet on the former, and sixteen feet on the latter—would be a great advantage, by causing a current alternately each way twice a day. Vessels would thus be carried through from one ocean to the other in about 6½ hours, for the width of the canal would admit a speed of six miles an hour.

At the close, several explanations were asked and given, and the lecture elicited much applause.—*Lloyd's News*.

[It must afford peculiar satisfaction to the Saints to learn that the two most enterprising nations of the earth are simultaneously contemplating the construction of land and water thoroughfares, which, when completed, will prove of vast importance in facilitating the onward progress of the Kingdom of God. The proposition for a railway and electric telegraph, uniting the Atlantic and Pacific slopes of the Continent of America, is again being agitated in the United States, by men of energy, information, and standing in society. In Britain the project for a ship canal across the Isthmus of Darien is exciting considerable interest amongst the enterprising classes of the community. The Atlantic and Pacific railway will afford remarkable facilities for the gathering of the Saints from Europe, whilst the ship canal by the Isthmus of Darien, will afford still more remarkable facilities for the furtherance of the same object, especially in case the United States should be distracted by the horrors of civil war. We trust that both those projects will speedily be taken up in a practical manner, and energetically pushed on to completion. The Kingdom of God will be the greatest gainer by them.—ED.]

#### "AMERICAN PROGRESS."

(From the New York Tribune.)

I have no sympathy with those who are so impatient to grasp the territory of our neighbours, nor do my opinions at all accord with those who tell us, with such a confident and self-satisfied air, that it is time this Government had a foreign policy. I believe we have always had a foreign policy—nay, more, the very best that it was possible to adopt, the policy of attending to our own business, without attempting a sort of general guardianship over all mankind. The period of trial and danger does not threaten us from abroad. In that quarter the skies are clear and bright. It is at home that the symptoms of our approaching hurricane are manifested. These symptoms are everywhere—about us and around us. They may be found in the restless and disturbed state of the public mind—in the speeches of dinner orators, dignifying war with the name of progress, and clothing wholesale robbery in the mantle of pa-

triotism. They might have been seen in the frenzied enthusiasm which followed the footsteps of that sturdy beggar, Louis Kossuth—in the wild and reckless attempts of Americans to take possession of Cuba. I deplore their fate as much as any one, and condemn as strongly the cruel and barbarous conduct of the Spanish Government. I but refer to them as evidence of a state of things to which all eyes ought to be directed. And last, but not least, the signs of this danger may be found in the ill-regulated but fierce and strenuous efforts of Young America, to bring about a war with anybody or upon any pretext. These things indicate a spirit of change. I may be told that that word is written upon every earthly thing, but justice, honour, mercy, are the children of God, and know no change. In the sublime morality of the Christian's creed, we may find a guide which cannot lead to error—"do unto

others as ye would they should do unto you." It is not in the Book of Revelation that we are taught to covet our neighbour's goods, or indulge a spirit of careless conquest, nor do we learn there the duty of progressing backwards from a peaceful age to a period of barbarism, where the strong hand was law, and the steel blade the sole arbiter of disputed questions.

This thing called progress, in the eyes of many, covers all defects, and makes atonement for every error. If it mean that glorious spirit which sweeps abroad upon the wings of peace, shedding life and light and happiness over the land and on the sea—which sends the missionary among the heathen, and gathers the infidel and unbeliever beneath the Gospel's ample shield—which doubles the productions of the earth, and lays bare the treasures of the ocean—which plants the Church of God in the wilderness of the West, and substitutes the Sabbath bell for the howl of the panther—which carries literature and science to the log cabin of the pioneer, and connects every part of this wide Republic by links so strong and so close, that the traveller feels every spot he treads his home, and every hand he grasps a brother's hand; if this be the progress that is meant, most gladly do I enlist under its banner. But I am not permitted so to understand it. Progress, as interpreted by modern politicians, is quite a different thing. The first lesson they inculcate is a spirit of general de-

fiance to all mankind, and the imitation of the worst practice of old chivalry, the practice of hanging up a glove as a challenge to every passer by to engage in mortal combat—a practice based in no degree upon wrongs to be redressed, or injuries to be revenged, but upon a pure unmitigated love of blood and strife. They propose to grasp the territory of an old and faithful ally, not only without a shadow of claim, but even without the robber's plea of necessity.

I wish to engage in no exaggerated statements, but let us, in the cant phraseology of the day, establish a foreign policy—let us set about convincing the world that we are indeed a power on earth—let us rob Spain of Cuba, England of Canada, and Mexico of her remaining possessions—and this continent will be too small a theatre upon which to enact the bloody drama of American progress. Like the prophet of the East, who carried the sword in one hand and the Koran in the other, American armies will be sent forth to proclaim freedom to the serf. But if he should happen to love the land in which he was born, and exhibit some manly attachment to the institutions with which he is familiar—his life's blood would saturate the soil, and his wife and children be driven forth as houseless wanderers, in proof of our tender consideration for the rights of humanity. This is a species of progress with which Satan himself might fall in love.—*Senator Clemens.*

## VARIETIES.

FAMINE and destitution prevail extensively in California, and earthquakes have lately become frequent upon the Pacific coast.

FELIX M'CARTHY, of the Kerry militia, was generally late on parade. "Ah! Felix," said the sergeant, "you are always last." "Be aisy, Sergeant Sullivan," was his reply; "sure some one must be last."

ROMAN CATHOLICISM IN GREAT BRITAIN.—The following statistics are from the *Catholic Directory* for 1853:—Totals of churches, chapels, and stations, in England and Wales, 648; ditto in Scotland, 133: colleges; England 10; ditto in Scotland, 1: religious houses of men in England, 17; convents, 75: grand total of priests in Great Britain, including bishops and unattached, 1,039.—*Family Herald.*

It seems that in Boston the American public do not countenance the clergy if they attend concerts. Now, many of the clergy wanted to hear Madame Sontag; and Madame Sontag, like a good, lady-like creature as she is, wanted to be heard by the clergy. How was this to be managed? How should the German nightingale trill and jug-jug to the Church blackbirds? Why, madame invited them all to a "rehearsal," and the casuists went. The iniquity, it seems, is in the real concert; but there can be no sin in the rehearsal of the wickedness.—*Punch.*